1st Seder Weekly Divrei Torah
A BAIS MEDRASH PROGRAM FOR MEN

PARSHAS KEDOSHIM – JUDGE FOR YOURSELF

Rabbi Shlomo Caplan

"B'tzedek tishpot amisecha – With righteousness shall you judge your fellow" (Vayikra 19:15). Rashi cites the rendition of Chazal that you should judge your fellow Jew favorably. The Gemara in Maseches Shabbos (107b) states, "Whoever judges others favorably, will be judged favorably [in Heaven]." This is usually understood as a demonstration of midah k'neged midah – a person is rewarded or punished in a manner that is similar to the mitzvah he performed or the aveira he committed.

However, Rav Avraham Pam cites the Baal Shem Tov who asserts that before Heaven renders a judgment on a person's aveira, that person will see or hear of someone else who committed a similar aveira (sometimes even remotely similar). Upon viewing another person's misdeed, he may be tempted to perceive it very contemptuously. "How could he do such a thing? He is a thief, a sinner, an immoral person, etc." This is the type of judgment that will be issued against him. Rav Pam suggests that this could very well be the explanation of the Gemara in Shabbos. If one sees another person act inappropriately and judges him favorably, this itself will be his own judgment.

Indeed, this approach is exactly what happened to Dovid Hamelech. After the incident with Bas Sheva, Nosson Hanavi came to him with a story regarding two people: one very wealthy and the other destitute. The poor man had a small lamb which the rich man stole from him, in order to serve his guest. "Dovid became enraged, and he said to Nosson, 'The man who did this deserves to die.' Then Nosson said to Dovid, 'You are that man… The sword will not depart from your household forever.'" (See Shmuel 2 12:1-10.)

So, before we pass judgment on anyone, thinking that we would never do anything like this, we need to think again and think hard. We might, G-d forbid, be no better than Dovid Hamelech, and "we are that man." When we realize that our glances of disapproval and our critiques of the other fellow are being applied to us, we will do anything in our power to develop a super positive attitude towards others.

Perhaps this lends new significance to V'ahavta lerei'achah kamocha. Love your fellow Yid just like yourself because he is your paradigm. What you don't want to happen to yourself you should not want to happen to him, because you are likely to get whatever you "decreed" for him.

Rav Pam cites the pasuk, "Al kol pesha'im techaseh ahava – love covers up all offenses" (Mishlei 12:10). When there is love and real friendship, we tend to be far more understanding and forgiving. Almost every person has his own issues and idiosyncrasies. We have no idea what challenges other people are dealing with. Especially nowadays (he said this over twenty years ago) people are under much more stress and can act or react in inappropriate ways. Nevertheless, the more we love, the more we empathize, the more we will judge others favorably.

HALACHA Q&A FROM RABBI YISROEL UNGAR

Please contact R' Ungar (Ymungar@gmail.com) with questions or comments

QUESTION: If a button falls off my jacket or shirt, is the button מוקצה? What if a screw falls out of my glasses, is the screw מוקצה? Short answer: The button is usually not מוקצה, but the screw is indeed מוקצה.

ANSWER: Any utensil that is usable and a part of it falls off, and it is still basically still usable in the same way as before, then if your plan after שבת is to reattach that broken part, then it is not מוקצה since we view it as a part of a totally functional כלי. If you don't plan on reattaching it, then it is מוקצה. There is no חשש that you will attach it on שבת since it is basically just as functional without the missing part. A screw that falls out of glasses usually makes the glasses unwearable and therefore the screw is part of a כלי that is not usable and there is also a חשש that you might fix it on שבת since you can't use the glasses as is. The glasses and screw are מוקצה. A shirt/jacket is usable without a button and therefore there is no חשש you will sew it back on and since you plan on sewing it back on we look at the button as part of a functional כלי and so it is not מוקצה. The same would be true if a arm fell off an armchair. If a leg falls off a chair, since the chair is not functional the chair and leg are מוקצה.

ע' או"ח סימן ש"ח סעי' ח' וט' ומשנה ברורה ס"ק ל"ה ועי' שמירת שבת כהלכתה החדש פרק ט"ו סעי' ע"ב שמיעקר הדין מותר אלא שכ' שטוב להחמיר ועי' עוד בארחות שבת פרק י"ט סעי' קס"ז שכ' שהכפתור אינו מוקצה וכמו המשנה ברורה.

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THE ACCIDENT AT THE AIRPORT

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

Eli, an Israeli businessman, often conducted business in Europe. One day, when he was leaving Oslo, Norway, he got stuck in traffic. He reached the airport very close to his departure time. Eli was visibly Jewish, wearing a yarmulke and tzitzis, and was running through the airport to catch his flight.

While running, Eli accidentally knocked down a vase outside an expensive furniture store. Feeling terrible, Eli entered the store and was met by the store owner who said, "You just broke my vase. I expect you to pay for it." Eli was very apologetic and replied, "I'm so sorry. How much was the vase?" The owner replied, "It costs €100." Eli reached into his pocket, took out his wallet, and gladly paid the amount.

As he was about to leave to catch his flight, the store owner blocked him and said, "Hey, you're not done. You made a mess in my store. Now take a broom and please clean it up." Eli responded, "I'm really sorry, I'm in a rush. I have to catch my flight. Could you please have one of your employees clean it up? I've paid for the broken vase." The man insisted, "No, you made a mess. You have to clean it up. Is this how Jewish ethics teaches you to behave?" Eli, still apologetic, said, "I'm really sorry, I'm in a big rush. If you don't have an employee to do it, can you please ask an airport employee?" The store owner threatened, "If you don't clean it up, I'm going to scream, and everyone will see that this is what Jewish people do; they break things and run away without cleaning up."

Eli wasn't sure what to do. On one hand, he didn't want to cause a commotion and a potential chillul Hashem. But on the other hand, the man was being unfair. Eli had paid for the vase. Did he really have an obligation to clean up as well? Later, Eli brought this question to Rabbi Zilberstein. What was the right thing to do? Should Eli clean it up to avoid a chillul Hashem, or should he proceed to the gate to make sure he doesn't miss his flight?

See Upiryo Matok Bamidbar page 52

Regarding last week's question about the agent who made the deal to sell the supermarket on Shabbos, Rav Zilberstein (Upiryo Matok Vayikra Page 373) writes that because the actual sale was not done on Shabbos, it is not considered ma'aseh Shabbos, and the sale can go through. The agent is also entitled to his commission. However, Rav Zilberstein writes that it would be proper for the local beis din to fine the agent to give half of the commission to needy people who normally are shy about accepting tzedakah.

HE TOOK TWO SPOONS IN HAND AND BEGAN DRUMMING

Rav Yair Erlanger told over the following story:

I once attended the wedding of Rav Shmuel Auerbach's talmid who as a youngster had learned to play the drums. As the dancing reached its crescendo, the chassan, remembering his long-ago avocation, shed his jacket and sat down on the bandstand to play the drums, much to his friends' delight. It was certainly unconventional behavior for a ben Torah, and from afar, his new father-in-law looked on with dismay: Was this the chassan he'd chosen for his daughter? Reb Shmuel looked over at the father-in-law and noted his look of consternation. Later, when Reb Shmuel and the father-in-law were seated together at the head table waiting for the main course, he took two spoons in hand and began "absent-mindedly" drumming on the table to the beat of the dinner music. Looking up to find the father-in-law watching him, he excused himself with a sheepish grin, "I like the rhythm..."

Rav Yair, who watched this all unfold concluded: I still remember the great relief visible on the father-in-law's face.

From Reb Shmuel, Written By R' Eytan Kobre, Published By Judaica Press.

Please Continue to Daven

For Mr. Drew Dorman, Avrohom Gedaliah ben Sarah Sofia.

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1st Seder

A BAIS MEDRASH PROGRAM FOR MEN

First Seder Weekly Schedule

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
6:20 AM – 6:50 M, Th 6:55 Tu, W, F	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)
9:20 AM – 9:55 AM	Mishnah Maaser (R' Chesky Weiss)	Mishnah Maaser (R' Chesky Weiss)	Mishnah Maaser (R' Chesky Weiss)	Mishnah Maaser (R' Chesky Weiss)	Parsha HaShevuah (R' Yehoshua Levy)
10:00 AM – 10:40 AM	Gemara Bava Basra (R' Daniel Baltuch)	Gemara Bava Basra (R' Daniel Baltuch)	Gemara Bava Basra (R' Daniel Baltuch)	Gemara Bava Basra (R' Daniel Baltuch)	Gemara Bava Basra (R' Daniel Baltuch)
10:45 AM – 11:15 AM	Dirshu Mishna Berurah (R' Uri Greenspan)	Dirshu Mishna Berurah (R' Uri Greenspan)	Dirshu Mishna Berurah (R' Uri Greenspan)	Dirshu Mishna Berurah (R' Uri Greenspan)	Dirshu Mishna Berurah (R' Uri Greenspan)
11:15 AM – 11:50 PM	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)
12:00 PM – 12:40 PM	Practical Timely Halacha (R' Mordechai Shain)	The Life and Torah of our Leaders (R' Dovid Gross)	Biur Tefilla (R' Yoel Zeffren)	Sefer Tehillim (R' Uri Greenspan)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)
12:45 PM – 1:15 PM	Navi Shiur Sefer Yirmiyahu (R' Baruch Lichtenstein)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)	Navi Shiur Sefer Yirmiyahu (R' Baruch Lichtenstein)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)	

New Zman/Semester

If you have a flexible schedule between 9:20 AM and 1:15 PM, you can join us at **the 1st Seder Bais Medrash. Come for one shiur or all of the shiurim. Topics include: Mishnayos, Gemara, Mishna Berura, Tefilla, Mussar, Tehillim and more.**

To register or for more information, please contact Rabbigreenspan@firstseder.org or 732-407-3178.

Good Shabbos!